minſter the one and twentieth day of Auguſt, in the twentieth yeere of Our Reigne of England, France, and Ireland, and of Scotland the ſixe and fiftieth.

Per Breue de priuato Sigillo.

LONDON,
Printed by *Benham Norton* and *Iohn Bill*, Printers to the Kings moſt Excellent Maieſtie. 1631. And now reprinted for *H. H.* 1643.

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The Gentle Lash, 4

Or the VINDICATION Of Dr FEATLEY, a knowne Champion Of The PROTESTANT RELIGION.

Also Seven ARTICLES Exhibited against him.

With his ANSWER thereunto.

Together with the said Doctor his MANIFESTO and CHALLENGE.

PLAUT.

Hic thesaurus talcis in lingua positus est, ut maledicant melioribus.

Jan: 23 IMPRINTED, 1644. 1643

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PLAINT.

He reſumes his tongue, after he, we mentioned was

IMPRINTED, 164[illegible]

The Gentle Lash.

O That wee had Faith but strong enough to exorcise these quotidian devils, so weekely appearing in our *Diurnals*, *Mercuries*, and *Continuations*: who pretending to maintaine the cause of *Religion*, scandalize both it and all goodnesse, with malitious *Lyes*: whose anonomous *Reporters* have even sold themselves to the *Presse*, to abuse the Peace of this poore distracted Church and Kingdome: whose audacious *Pens* bedabbled in the Gall of bitternesse, set forth presumptuous things, maligning *Princes*, and speaking evill of *Dignities*, who ayming at the confusion of the *Church*, strike at her very *Pillars*, casting their venomous *Froth* upon their Names, whose able and Religious Quils have vindicated the true Protestant Religion, from the dirty calumnies of learned Hereticks. Generation of *Vipers*! who hath bewitched you? who hath infatuated you to betray Religion for five shillings a sheet, and to vent so many weekely pennyworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindnesse, that they will not see? How many of the most learned and religious Divines of this *Iland*, passively submitting to the *Ordinances* of men, and committed to the Mercy of a Prison) have your printed (and shamefully permitted) scandals, defamed and slandered, rendering them as odious to the ignorant, as you are to the wise; maintaining, nay, even deifying those whom you call your *Holy Pastors*, whose helpe (God be praised) we never wanted against the Arguments of *Bellarmine*, *Stapleton* or *Fisher* whose Net we feare had bin too cunningly laid for them to have escaped?

Nor can I here forget that debt the Church of *England* owes to the ſound and learned labours of that Reverend Champion of our Proteſtant Religion, D. *Featley*, which ſhall remaine in our Church as laſting Monuments of his able Piety, whilſt Learning, and Orthodox devotion find a Friend; whom, at this time (ſuffering Impriſonment, for his loyalty to his Conſcience and his Prince) your impious, ſaucy, and ſacrilegious quills (as full of venome as the pen out of which *Demoſthenes* ſuckt his death) have vilified and traduced with ſuch calumnious falſehoods and malicious injuries, my haſty and impartiall Pen, ſhall take the boldneſſe here to vindicate. To which end, you ſhall firſt underſtand what the perſon is; ſecondly, what his charge.

He is a man, whoſe life and doctrine need no Advocate; whom detraction it ſelfe could not mention, without addition of ſome Epithets of reſpect; nay, concerning whom the very *Diurnalls* (whoſe nature and property is to Lye) could not for their owne credits but acknowledge an honourable truth: ſome ſtyling him a *grave*, ſome a *good*, and others a famous Doctor: And indeed, to conclude him in a word, no object for any evill paſſion but Envy, and a Subject for no diſcourſe but what ends with Admiration. He is a man, whoſe profoundneſſe in learning encouraged the Houſes of Parliament to commit the tranſlation of S. *Pauls* Epiſtles to his *Review*, Marginall Annotation, and *Expoſition*: whoſe ſoundneſſe of Doctrine invited the ſame Authority to make choice of him, for the anſwering of a Popiſh and ſcandalous Pamphlet, intituled, *A ſafeguard from Ship-wrack*; both performed with ſolid judgement and ſingular fidelity; that extant, this ready for the Preſſe. By which Authority, he was likewiſe choſen a Member of the Synod, or *Aſſembly* of Divines, for the compoſing of ſome differences, and ſettling the peace of the diſtempered Church, in theſe His Majeſties Dominions.

As touching his charge, it was unhappily occaſioned by a Meſſage ſent him from His Majeſty, (whoſe Chaplaine in ordinary he is) which commanded him, no more to joyne in that *Aſſembly*, being convented without His Majeſties conſent, and therefore without full Authority; whereto returning his anſwer in a Letter unſeal'd, to the moſt reverend Father in God, the Arch-Biſhop of *Armagh*, a choſen Member likewiſe of the ſame Aſſembly, now at the Univerſity of *Oxford*; the Letter was intercepted, opened, and falſly tranſcrib'd, whereunto the malicious *penman*, adding what would moſt, by wronging him, advantage the *Cauſe*, deli-

delivered the *Originall* to the Messenger (with hopes to intercept the Answer) and dispatcht the false Transcript, to the *Committee* for Examinations: whereupon a *Serjeant* at *Armes* was sent for the *Doctor*, who having, in his examinations, refused to consent to every *Clause* in the *Scottish Covenant*, was forthwith committed prisoner to the Lord Peters house in Aldersgate street, where now he remaines as chearefull as a good Conscience, and as poore as the severest censure of *Authority*, can make him.

But when the *Lyon* is downe, how every Curre will barke! Him, whom of late these *Sycophanticall Diurnall-mongers* had in so good esteeme, whilst he concurr'd in some things with them whom they have in Admiration, him now they worry with their temporizing *pens*: who render him to the world no better then (to use their owne words) a *Prevaricator*, a *Court-spye*, and a *Traytor* to the Assembly, tryumphing in the *Sentence* of his downefall, and mingling the bitter *Cup* of Justice, with the Exuberance of their own *Gall* and *Vineger*.

The Doctor (say they) hath his *Livings* sequestred, his Estate secur'd, his bookes seiz'd upon, and himselfe Imprisoned: *Spolia ampla referris*. The onely *Truth*, that Pamphlet is guilty of: *sed quo cecidit sub crimine?* What was his *charge*? What was the heynous *crime* that moved to such a *Ruine*? A Letter sent to the Archbishop of *Armagh*, an elected Member of the Assembly; whom all the world admires and honours, unlesse some within the Line of *Communication*, whoare more worthy to unty his shooes then to judge of his *Abilities*. But what evill hath he done? He acquainted this worthy *Member*, by that Letter, with some *passages* in the Assembly, requiring his judgement in some things there controverted, concerning matters of *Faith*. *Proh nefandum!* Indeed, his very presence in the Assembly (as farre as I see yet) was his greatest fault. Yea, but he sued covertly for a Deanry! Yea, that was a fault indeed, to sue for something, which they are now endeavouring to make nothing, to purchase a house that's pulling downe. Put case, he did so. Is it a Crime to provide a *plaister* for a *Sore* that is now a breeding? *Clypeum post vulnera*, is folly: but *ante vulnus*, is Providence: They that aime at the Ruine of the whole body, will be impatient at the Preservation of a Member. Is it a great fault for a Servant to begge of his Master, and none at all for *Subjects* to begger their *Prince*?

Perfect Diurnall, page 83.

You have bin often told of some rotten Members in both houses of Parliament, and yet may see further, there are the like rotten Members in the Assembly of Divines &c.

Another *Truth*. Alas, we know that too well, or else the Head had never bin so carefull to preserve it selfe.

But tel me, what is the cause of *rottennesse*, in a Member? Is it not the restraint of the *influence* from the noble part? Some Members there are amongst us, from whom the free operations of the Animall spirits are by accident a while obstructed, through the Malignity of the spleene; others whose obstinacy is not capable of their naturall operation, but resist all influence from the *Head*: Tell me, if thou hast *Philosophy*, which of these are most inclining to *rottennesse*?

But you that so maligne these Members; say; which of your faction have lifted up a hand against the common Enemy? which of them have struck a blow but against a *Cushion* or an *Houre glasse*? Whilst these members whom you so revile, have with their well arm'd *Arguments* laid the *Enemy* on his back, whilst these Members you so *Rabsekize* have borne the burthen of the day, and alwaies have bin active in the true Religions *Cause*, and maintained the Truth that Schisme hath so struck at? Had your Members bin sound and able, they would have shewen more action, and not like cowards have run away to *New England*, when old *England* was on fire, nor crept into widows houses whom they devoured under the pretence of long *Prayer*: Had those Members bin rotten, you so term, I feare the Truth had found but poore Champions; This courageous Member (whom you so revile) lookt the *Lyon* in the very face, nay when he ror'd, he trembled not; whose *holy Table*, when all turn'd *Altars*, was *no moveable*: stood he not up for the true reformed Religion in the Kingdomes both of *England* and *France*? Did not he oppose *Arminianisme* when it was in its fullest *Ruffe*? And when the Crime was capitall to speake against it, were his lipps sealed? yet this man hath your black mouthed malice (which blasphemeth the servants of the most high God) reviled and stiled by the Name of Rotten. But take heed, and remember *Nestorius* the Hereticke, how he died. *Yea but he closed with the Assembly to undermine their proceedings, and gave intelligence to the adverse party, &c.*

whose tongue rotted in his mouth.

In-

Indeed, he joyn'd with the *Assembly*, so long as they joyn'd with the *Truth*; And when they undermined it, he countermined them. Had he swallowd the *Covenant* whole, and bin forsworne in some particulars, he had bin as sound a Member as the best. They had past as *Birds* all of a browne Feather, and had founded a new *Truth*, not upon the pious *confession* of *Peter*, but upon the perjurious *denyall* of his *Master*.

But he gave intelligence of the proceedings of the Assembly: *I never heard before*, that *Synodicall* decisions were *arcana imperii*, or *opera tenebrarum*, *the secrets of a Kingdome*, *or the workes of darknesse*. *Truth* seekes no corners, nor is impatient of discovery. *Veritas nihil erubescit, nisi abscondi*. *But intelligence was given to the adverse party*: Whom meane yee, the King? or his *evill Councell*? A well justified *Consultation* fears neither: if the *King* be not the defender of the *Faith*, why doe you stile him so? if he be, to whom should injured *Truth* appeal, but to her chiefe *defence* and *protector*? *But the Doctors guiltinesse of these crimes appear'd in a letter to Oxford* intercepted, which was brought to the Committee for examinations. And had that *Letter* a name subscribed? no: The true Letter had, viz.

which the *Counterfeitor* being a meere English-man, took for a Sheepe-marke, and omitted it. But for the substraction of two letters, he added many words and owes the Doctor nothing; The *Originall* (which carried his errand to *Oxford*) spake nothing of *the five times voting him out of his Living at Lambeth*; not a word, that *He was a constant visiter of the Kings prisoners in London, or Lambeth*; recommended no suit of his *for a Bishopwrick*, as the false *Diurnall* reports. But as the *Divell*, so his *Children* sometimes repeat a truth, to the end they may abuse it; This *Hackney Pamphleter* relates a businesse (though not to the purpose, yet to his owne purpose, which is to wrong the Doctor) and sayes, that his *Barne at Acton, was burn. by the Parliaments Souldiers*, but in the 84 page he poysons it with a Lye avouching that *there was no Corne in it, and that he suffer'd no considerable losse by it*; whereas it appeares under the hands of severall able and honest house-holders and vestry men of *Acton*, that his losse amounted to the summe of 211.li. subscribed the 1 of *October*, 1643. Varlets! when your shuffling and interfering *Truths* are so faulty, how damnable are your through paced *Lyes*? This onely by the way: but to returne to the purpose.

page 84.

The Doctor at the Assembly past his vote with the rest upon debate of the Scottish Covenant, for the quite extirpation of Popery and Prelacy. To see. how two aiming at one end, may proceed in two contrary courses; The *Divell* uses to take from the *Truth*, this tri-obular *newes Merchant* adds to it: Two travelling contrary wayes, may meet at the *Antipodes*. He that takes from the *Truth*, and adds to the *Truth*, may meet in *Hell* as well as in their hellish *intentions*.

The Extirpation of Popery and Prelacy.

For the first, His *resolution* is a perpetuall *vote* and his action a continuall *execution*.

For the second, I call the whole *Assembly* of Divines, some of the *Peeres*, and divers of the House of *Commons* to witnesse your stupendious *Lye*. But the Divell hath taught you this curious point of Sophistry to argue, *a male conjunctis ad bene divisa*. As for the extirpation of *Popery*, he hath acted what others have but voted; But for the clause of prelacy, your *Idols* shall be *judges* upon what reasons he dissented. First, at his *Ordination* he tooke an *Oath* to obey his ordinary. Secondly, at his *Institution* and *Induction* he swore Canonical obedience to the *Bishop* of the dioces. Thirdly, his *Benefice* being of my Lords grace of *Canterburies* peculiar, he tooke an Oath to maintaine the priviledges of the *See* of Canterbury.

Now how this *Covenant* in that particular can be consistent with the three former *oathes*, or how any in the Assembly that takes it, can be guiltlesse of *perjury*, let every good *conscience* judge. Besides, how is *God* mockt in our very *prayers*, when that mouth which (as it is required and by an unrepeald *Act of Parliament* commanded) every day beseeches him *to send downe the dew of his blessing upon all Bishops and Curates*, shall *ipso facto* sweare and vote the utter *Extirpation* of Bishops, whom it prayes for.

Mercurius Britan. p. 47.

It was mentioned before, who was intelligencer to speake of passages in the Assembly, now a word more of it. That grave D. I meane D. Featley, that hath correspondency with the Bishop of Armagh, confesseth in his letter to him, that he all this while dissembled with the Assembly.

How

How uninterrupted boldneſſe wil turne to braſſe-browd impudence. That *Letter* this Mercury ſpeaks of was ſurely wri ten on the back of that *Bull* which was lately ſent from the Pope, *Credat judæus Appella*. And why did not this *Mercury*, to raiſe his *Pamphlet* a penny higher, Print that *Letter* and *Bull* both together? Come, come, your owne Aſſembly knowes, you lye; and if the *Cauſe* were not kept burning with ſuch *Oyle*, it would goe out and ſtink, and your hiſtoricall credit would ſoone run into a *Premunire*. Did not our D. long before the being of this abuſed *Letter* openly and plainly declare himſelfe to divers of this Aſſembly againſt ſome of their unwarrantable *proceedings*? Did not he really confeſſe his *nonconcurrence*, and feare his *nonconcurrance* with them? Is this diſſembling?

Continuation Numb. 55.

D. *Featley* (you heard of) received a juſt reward for his Perfidiouſneſſe, and ſeeming compliance with the Parliament and Aſſembly, that he might the better betray all their counſells and conſultations to them at *Oxford*: his livings were beſtow'd upon *M. White* and *M. Nye*. Theſe gentlemen you may ſee can content themſelves, each man with a part of theſe livings, though the D. was not ſatisfied with the whole, but ſolicited very importunately by his letter to the Biſhop of *Armagh* at *Oxford* to have a deanry beſtowed upon him. *Ab aſino majore diſcit minor rudere*. This *Intelligencer* hath conn'd his *Leſſon* well, and hath got that perfectly by heart, which the other formerly had imperfectly written; only he plays the *Shimei* and adds a little rayling, and unleſſe it be for that, deſervesbut a *Gentle Laſh*. This letter hath very ſtrange luck: mentioned by ſo many and none doe it the honour to print it? If it be the Originall, I feare it goes againſt your conſciences to print a truth: why doe ye not corrupt it in the preſſe then, and make it ſpeake as the *Oracles* did, by inſtruction and ſubornation: If to relate ſome paſſages, and to call ſo great, ſo ſanctified a judgement in to aid, be treaſon or prevarication, why does not your *Hangman* execute that hiſtory which made him erre by the example of S. *Jerome*, who at a Synod at *Jeruſalem* acquainted *Damaſus* (then Biſhop of *Rome* too) vvith ſome Synodicall proceedings, requiring his judgement thereof? Had our Doctor ever taken an Oath of *Alleigance* or ſecrecy to the Aſſembly, his diſcovery might have been blameable: But having taken that *Oath* to his

Ma-

Majesty, he had a *Warrant* both as a Subject, and a Servant to discover any thing, which by consequence might be derogatory to his Government.

But the Doctors two *Livings* troubled you, and I feare, more then the want of them does him; And why not two *Livings*, as lawfuly as two *Lectureships* of as great a value, besides a cure of Soules? Aske the Assembly, whether it be expedient to hold two *Sequestrations*, for a fuller supply? some of them though never so white, will turne red and blush. But how religiously our Doctor behaved himselfe in his *Livings*, both *Acton* and *Lambeth* will tell you, not I. And what *Hospitality* the Revenues thereof produced, *Newington* will informe you. And time may tell you, whether the new *Incumbents* bring not the yeare about with fuller purses.

But he sues for a Deanry too: How appeares that? By his Letter: Heare then the precise words of the Letter.

I understand that the Deanry of *Westminster*, and a Prebendary of *Canterbury* are now voyd, and in the Kings gift: If you thinke meet, you may put in, in the first place for your selfe, and in the second for your friend: Now the covetous *Mystery* lyes in the last word, friend. And you, by the spirit of *Revelation* must unfold that Mystery: well, be it so: Then grant him to have the spirit of Prophesie too, to sue so; who fore-seeing a Ship-wrack here, catched at a planck to keepe him from sinking.

Now having viewed his offence with one eye, cast your other upon his punishment, and being impartiall, tell me, Reader, whether the proportion they carry be Mathematicall. And, to conclude, call to mind but *Plato's* Apologie for *Socrates*; or *Chrysostome* and *Athanasius* for themselves, in which there are instances given of the best men in all ages, who notwithstanding have received hard measure, and beene condemned as Delinquents in Synods & popular Assemblies, or *IEROME* of *PRAGVE*, that noble *Confessor*, and *Martyr* his oration in the Synod of *Constance*: and laying all things together, this insulter upon the downefall of him (who hath stood up so many yeares for the Truth) if his Conscience be not seared with a hot Iron, will turne his present *Gall* into future *hony*, and his unchristian *Censure*, into a Christian *Commiseration*.

We

VVEE whose Names are here under written, inhabitants of the Parish of *Aston*, in the County of *Middlesex*, being requested by Doctor *Daniel Featley*, Parson of the parish of *Aston* as aforesaid, to certifie the time of burning the Barne, wherein the Tyth-Corne lay belonging to the said Parsonage, and of the value of it: We doe upon certaine Knowledge and true information certifie al those whom it may concern, that the said Barn, being full of Corne, besides three Bay of Stabling, built by the said Doctor himselfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the parishioners appointed to that purpose, were all burned downe to the ground, the tenth day of *November* last, by the Parliaments Forces then quartered in the said Town. And we further certifie that this losse fell above five weekes after the death of M. *Henry Leerewood* (to whom the said parsonage had bin farmed, and when the said parsonage was in the Doctors hands, before he had farmed it to any other. In witnesse whereof we have hereunto subscribed our Names the first day of *October*, 1643.

John Needler.	*George Colle.*
Thomas Needler.	
Edmond Biddle.	*Henry Colle.*

The Marke M of *William Wels.*

THE PRINTER To The READER.

AFter I met with these gratefull lines written with the silver Pen of Theiomusus Laureatus, *in defence of him, who hath written and Printed so much in defence of the Doctrine and discipline of the Church: A friend of his, since his confinement to* Petri vincula, *visiting his desolate house at* Lambeth, *found there those, who in* Sylla *the Dictators dayes were tearmed* Sectores bonorum, *but now* sequestrators, *rifling the Roome, and plundring the study and garden, and robbing him of choycer* Flowers *out of the one, than* Emmenes *or* Tulips *out of the other. Among which he culled these which I offer to thy view; and if, as* stolne waters *are sweet, so stolne flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies talons, and now steale to the presse. Accept this posie for the present, and I hope ere long to present thee with a Garland of the like.*

Spongia

SPONGIA.

OR,

Articles exhibited by certaine Semi-Separatists indicted at Sessions, against *Daniel Featley*, D.D. before the Committee for plundered Ministers, Together with his Answer thereunto.

Tertul. *Veritas nihil metuit, nisi abscondi.*

AFter Doctor *Featley* had waited divers weekes, upon the Committee for plundered Ministers; at the last, *March* 16. 1642. he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where M. *White*, being in the chaire, having the said Articles before him, demanded as followeth.

Did not you D. *Featley* in a Sermon say, that it was blasphemie and ignorance, to speake against bowing at the Name of Jesus, and that all those that pull downe the Railes from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? &c.

There is no name of Bishop at all in the Articles, nor of other ceremonies, then the ceremonies of the Church established by Law or Canon, but I have read in *Aristotle*, that there is a fallacie called, *Fallacia a pluribus interrogationibus sub una*, when one single answer is expected to a double or treble interrogation. That I may not be intangled in such a net, I shall desire you M. *White*, to propound the Articles distinctly, and severally, and then I will answer them punctually. But before I hold up *septemplicem clypeum*, to ward off your

seven-fold ſtroake, I am conſtrained to make a motion to you that ſome order be taken, that I may ſafely wait upon this Honourable Committee: For, *animam meam in manu mea porto*; I cannot go and come, without evident perill of my life; beſides, jeering, and raylingat me, by thoſe of my accuſers ſect, in a moſt unchriſtian, and uncivill manner; the grounds of my feare are theſe.

The next day after the bloody Fray at *Lambeth*, as I landed at the ſtaires, there a ſouldier that ſtood Sentinell, one *Alexander Bagwood* holding his Musket at my breſt, charged me before divers of the Pariſh, that I was he who kindled the late fire; of which words of his I tooke preſent witneſſe, and promiſed to call him to an account for them; on the Tueſday following, one of the Souldiers of Captaine *Andrews* his Company, being asked when they meant to leave the court of Guard at *Lambeth*, ſaid, they meant not to go away, *till they had made an end of me*: this *Tho. Addams* teſtifieth upon Oath. On Wedneſday being the Faſt day, one of *Kennington* told a Gent. my neighbour, that ſhe heard the ſouldiers ſpeake amongſt themſelves, *that they had miſſed their mark, and that they did look for me, if they could have met with me*. The Munday following, one of the Pariſhioners ſent me word, that a Gent. in her hearing, reported, that ſome of Captaine *Andrews* his Company ſaid, that they had *a Warrant to Plunder me*.

The Doctors life ſought by the Brownists.

In theſe regards, I humbly deſire, that according to the cuſtome of all Courts in this caſe, I may have a protection both for my perſon, and eſtate, during my attendance here.

White. I know no ſuch thing as you ſpeake of, therefore anſwer to your charge.

The D. being ſomewhat moved, that ſo neceſſary a motion for the ſafety of his life ſhould be ſo ſleighted, after a little pauſe to recollect himſelfe, went on in his ſpeech, as followeth.

„ *Hoc uno die plus vixi, quam oportuit*, this is the firſt day in all my „ life, that I ever heard Articles read againſt me in any Court Ec„ cleſiaſticall, or Temporall, or Committee of Parliament. For,

10. what the Prophet *Jeremie* ſpake in another caſe; *I have neither lent on uſury, nor men have lent to me on uſury, yet they curſe me*: I may truely

ly say in this, I never drew Articles against any, nor had any till now drawne against me: yet they seeke not only my Living (which, I heard in *Westminster* hall, was designed already for one M. *Putie*) but (as you heare) my life also. But my comfort is, that the like hard measure hath beene offered to the Prophets of God, and Ministers of Christ in all ages. *Nay the prince of our salvation was consecrated through afflictions*; and give me leave to apologize for my selfe in the words of the blessed Martyr S. *Cyprian*, *nec mihi ignominiosum est pati a meis, quod passus est Christus, nec illis gloriosum facere, quod fecit Iudas.* All the favour that I shall desire is but this, for as much as all humane lawes ought to vaile bonnet to divine (as *Iosephs* brethrens sheaves bowed to his) that you *will not receive an accusation against an Elder under two or three witnesses*, and those not liable to just exceptions. I beseech you to take notice of it, the Apostle saith not, *condemne not an Elder*, under two or three witnesses, for so no other man by the Law of God might be, in case of life; but *receive not an accusation* against an Elder; and *Calvin* yeelds a good reason for it, *cur hoc singulari privilegio presbyteros munit? respondeo, hoc esse necessarium remedium adversus hominum malignitatem: nulli enim calumniis, & obtrectationibus magis sunt obnoxii, quam pii doctores; qui, quamvis exacte fungantur suis partibus, ut neminimum quidem erratum admittant, nunquam tamen mille reprehensiones effugiunt; atq; hic est astus Satanæ, alienare hominum animos a ministris, ut doctrina paulatim veniat in contemptum.* „ Why doth the Apostle arme Elders „ with this singular priviledge above other men, that no accusati„ on may be admitted against them but under two or three wit„ nesses? I answer (saith he) that this is a necessary remedy against „ the malignity of men, for no men are more subject to calumnia„ tions, and back bitings, then *godly doctors* or teachers; who though „ they acquit themselves never so well in their function, that they „ cannot be taxed with the least errour, or fault therein: yet they can „ never escape a world of calumnies. And this is the cunning of Sa„ tan, to alienate mens minds from the Ministers of God, that so „ by degrees he may bring the Word of God into contempt.

As for the Articles, *sorex sue indicio*, the contriver of them sufficiently

After it was designed for M. Channel, and after for M. Foreby, & last of all for M. White of Dorchester.

* Heb. 2. 10

1 Tim. 5. 19.

Deut. 17. 6

time. It is a commendable custome to exprese some outward reve-
rence in that Doxologie, wherein the Three Persons of the most
Glorious Trinitie are named: yet doe I not hold it a matter of ne-
cessity but indifferency; and therefore as S. *Ambrose*, when he was
at *Millaine*, fasted on Saturday, because such was the custome there,
but when he was at *Rome*, fasted not, because there they had no such
custome: so if I come to a Church where such standing is used, I
joyne with them in it, but if I come to any other place where it is
not used, I forbear it, that I may give no offence, either way. How-so-
ever the best is, my Informer chargeth me not with bringing in this
gesture, or pressing it; but onely with suffering some of my Parish
to use it. What power have I to prohibit them? or what Law of
God or man forbiddeth this gesture, in saying or singing, *Glory be*
to the Father, and to the Sonne, &c?

It is forbidden by the Law, in that it is not commanded.

By your favour that is no good inference. (*Such things are not*
commanded, Ergo it is prohibited by the Law) for indifferent things are
such as neither are commanded, nor forbidden. The standing up at
the Gospell, the Nicene creed, and that of *Athanasius*, the sitting
downe in Pewes, or Galleries at Sermon, the preaching in an high
Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, and an
houre-Glasse, are no where commanded: will it therefore follow
that they are forbidden? To instance also in the Law of God:
though it be true in matter of substance of Religion and points of
Faith or manners, and generally in all things necessary to salvation,
oh, that whatsoever is not commanded is forbidden, yet in matters
of circumstance, of time, place, habit, or gesture, or something
that belongs to the exterior acts of Gods worship onely, that
have holden no place for example, the letting the Priests hair grow,
no such tunes, and playing upon such instruments, as are mentioned
in the title of the Psalmes, the keeping Fasts on the 5. and 7. month,
monethly, celebrating the feasts of dedication, the reading of the
Genealogies, the Passeover once a moneth, the observing the
Communion standing, or kneeling, once a moneth, the observing the

Communion Table with a linnen cloth, or silke carpet, the standing of Godfathers and Godmothers at the font, nay to have a font in every Church, or to use such formes in christening, marriages, and burials, as now we use, are things not commanded by the law of God, will it follow therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit at *gloria patri* (which it seemes M. *White* you approve of by your practise) or kneele, neither of these gestures are commanded. *Ergo* they are forbidden? or they are forbidden, in that they are not commanded.

he argument rejected.

Here one of the Members of the House of Commons being present, said, Doctor you forget your selfe, you thinke you are in the schooles, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer, to the bowing at the Name of Jesus.

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a punie Divine at *Lambeth* in my absence, who said that *Lambeth* was the most superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put off their hatts, which he affirmed to be a popish innovation and Idolizing. I the next Lords day after, at the earnest intreatie of the prime gent. of the parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an innovation: for besides the Canon in B. *Bancrofts* time, confirmed by the royall authority of King *James* of blessed memory, there was an Iniunction for it, 1°. *Elizabethæ*, and the most exquisitly learned and most Orthodox Doctor of the Reformed Church, *Hieronimus Zanchius* saith, it *was a most ancient custome of the Christians so to doe*; and before him S. *Jerome*, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet *Esay, to me every knee shall bow*, testifieth that in his time there was *mos ecclesiasticus Christo genua flectere: &c.* Secondly, that it could be no idolizing, to bow at the Name of Jesus, for that *Idolum* being derived from *video*, is properly the object of the eye, not of the eare: which argument

God himselfe useth, to deterre the people from Idolatry, *You heard the voyce of the words, but saw no similitude, onely ye heard a voyce* v. 15. 16. *Take heed therefore unto your selves, for ye saw no manner of similitude on that day, lest you corrupt your selves, and make any graven Image, the similitude of any figure.* Thirdly, it is one thing to (bow *to the Name of Iesus*, another thing to bow *in* or *at the Name of Iesus*, as it is one thing to kneele *at the Communion Table*, another thing to kneele *to the Communion Table*; it is one thing, *adorare ad scabellum ejus*, *to worship towards his footstoole*, which is commanded in Scripture, another thing *adorare scabellum pedum ejus*, *to worship his footstoole*, which is flat Idolatry. To bow *to the Name of Iesus*, whether we meane thereby the syllables, or the sound, is grosse superstition: but to bow *in*, or *at the Name of Iesus* is not so. Now what the Canon prescribeth & we in obedience thereunto practise, is, when in the time of divine service, the „Lord Jesus shal be mentioned, to doe lowly reverence to his per- „son, testifiing by this outward ceremony, and gesture, our inward „humility, and christian resolution, and due acknowledgement „that the Lord Jesus Christ is the true eternall Sonne of God, „and ~~onely Saviour of the World, in whom alone~~ all the mercies, „graces, and promises of God to mankinde for this life, and the „life to come, are fully and wholy compriſed. In this manner & to this end, in the time of divine service, to bow to the person of our Saviour *in* or *at* his Name Jesus, I said, was so far from being an Idolatrous ceremony, that to affirme it to be Idolatry in this sense, was no better then blasphemy, which I proved by this Syllogisme.

D eut. 12.

ἐντῷ ὀνό ματι.

Can. 18

Whosoever maketh Christ an Idoll is a Blasphemer.

But he that saith, it is Idolatry to bow to Christs Person *in* or *at* his name Iesus, makes Christ an Idoll;

Ergo he that saith that bowing to the person of Christ *in* or *at* his name Iesus is Idolizing, is a Blasphemer;

How soever, say I had said (which I utterly deny) that it was ignorance and blasphemy to speake against bowing at the Name of Iesus, the words may very well be justified.

M. White

What! will you maintaine, that it is ignorance and blasphemy to speake against bowing at the Name of Iesus?

Yeasley. I will maintaine it, for thus I frame my argument.

To speake against the text of the Holy Ghost is ignorance, and blasphemy.

But *bowing in* or *at the Name of Iesus*, is the text of the Holy Ghost. *Phil.* 2. 10. *Ergo* speaking against the bowing *in* or *at* the Name of Iesus, is ignorance, and blasphemy.

It is true; that there is some question among learned Divines, concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to understand corporall and externall bowing of the knee, or inward bowing of the heart.

Et adhuc sub judice lis est.

But all agree in this; that some *bowing in* or *at the Name* of *Iesus*, is here both warranted and commanded, to speake then against it simply and absolutely, without any distinction of meaning, or manner of bowing, is not onely grosse ignorance, but direct blasphemy against the divinely inspired text of Scripture.

Heere M. White was non-plus-ed and quite blank'd

The second Article.

Whereas the Communion Table did stand in the middle of the Chancell, but is now removed and is set at the East end of the Chancell, and three ways compassed about with Railes, the said Table standing divers steps high, and hee boweth towards the East end of the Chancell: he likewise preacheth for the ceremonies, and calleth them innocent ceremonies, and calleth the Surplice a spotlesse garment, and refuseth to give the Sacrament to such as will not come up and kneele at the Railes.

2. *Answer.* For the Communion Table, I never gave order for the placing or displacing it, it standeth as it did when I came first to the Parish. Only once M. *Woodward*, when he was Church-warden, about 20. yeares agoe, brought it downe to the middle of the Chancell, and compassed it about with a most decent and usefull frame at his owne charge: but the parishioners (finding the standing of it there to be very inconvenient, partly because it stopt up the passage from

Lees

Lee Isle to *Howards* Chappell, partly because it debar'd 30. or 40. at least from hearing the Preacher) with publike consent removed it to the place where it first stood time out of mind, and is the fittest place for it to stand in, that the communicants may best both heare and see the Minister at the Communion.

For the steps in the Chancell, at a publike meeting of all the parish, it was proved that the Chancell had for above 60. yeares such an ascent as now it hath, and that by reason of store of corpses lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the stench. 2.

For the frame about the Communion Table. It was made for foure reasons especially, 1. That we might come as neare as might be to the example of Christ and his Apostles, who at the first institution of the Sacrament received it about a table, 2. that the communicants might according to the Rubrick *draw neare to the holy table*, 3. That the Communions might be with more facility & decent order celebrated and in more convenient time finished then before they could be, 4. That irreverent abuses might be prevented, as the comming in of dogs, catching at the consecrated elements, and ill manner'd peoples throwing their hats and cloaks, & sitting upon it. In these regards, when, upon the receipt of an order from the house of Common, against innovations, I assembled the whole parish together to put in execution that order, and asked them concerning this frame, they cryed all with one consent, it is no innovation; let it stand, let it stand. 3.

For bowing towards the East. If they meane thereby bowing towards the Communion Table, at comming into the Church, and going out, though some men of good account in the Church both approve, and use it, yet neither I, nor my Curate ever doe so. But true it is that, as my pew is made, I kneele towards the East, as in the pulpit I doe towards the North, and at the Communion Table towards the South, but without any manner of superstition; some way I must bow, and I understand not but that it is as lawfull to bow or kneel towards the East, after the manner of all christians in the primitive Church, as well as towards the West after the manner 4.

of the Iewes, so it be not done with any opinion of holinesse, or devotion to any part of the heaven, but in honour to him who made heaven and earth.

5. For the ceremonies. According to an order made by the House of Peeres, I have (as my text led me) sometimes preached for such decent ceremonies as are established by law, and commanded to be used in the Rubrick of the booke of Common Prayer: but for any new popish ceremonies I have mainly opposed them, and could never be brought, neither by perswasions, nor by threats, nor by presentments, or citations, from the chancellour of *Winton*, or Archdeacon of *Surry*, or his officiall to turne the Communion Table *Altar-wise*. Nay I preached a Sermon professedly against such *changing* it, or *calling it by the Name of an Altar*.

6. For the Surplice, I said that it was a *decent vest*, and had beene used many yeares before popery crept into the Church or *there was a whore of Babilon, and therefore ought not to be tearmed her smock*.

7. For refusing to give the Communion. If I had repelled any from the Communion who refuse to kneele at the receiving that holy Sacrament, I conceive, with submission to better judgements, that the Rubrick of the booke of Common Prayer established by law would beare me out in it, where we finde these formall words, *the minister shall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling: onely I remember that a prachant youth, a prentise to *Ambrose Andrewes* comming to the Raile, refused to kneele and when I admonished him thereof that he should not give scandall to the communicants who were all upon their knees, but conform himselfe to the humble gesture prescribed by the Church, and he notwithstanding would not so much as bow a knee, I passed him for the present: but when afterwards he presented himselfe againe at the same communion, and I saw teares in his eyes, I came to him and demanded of him whether he came prepared, and refused to kneele meerely upon *scruple of conscience*, and when he seriously affirmed that he did so, I gave him the communion, and wished him to come to me the next day to take away his scruples: and when he came, because *Andrewes*

his

his wife had said before many, that this apprentice of hers could make a better Sermon then I, I examined him in points of Catechisme, and found him ready and ignorant enough.

The third Article.

He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such praying, whereas such were never in, so they are ever out; and the said Doctor preacheth but seldom with his people, having two great livings, yet he presed hard for a Lecture in the pound of his parishioners, until it came neere the commencing of a suit at law to prevent him.

Answ. For Organs, I remember that commenting upon that text of the Apostle, *Col.* 3. 16. *admonishing one another in Psalmes and hymnes and spirituall songs*, I said that some noted upon the word *psalmoi* derived from *psallo* to touch, that psalmes properly signified such songs as were made to be sung, and plaid upon the lute, harpe, or some such like instrument: & hereupon inferred the lawfull use of instrumentall musick, which though I conceived to be no very strong argument, because drawne from a meere etymologie: yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall as vocall musick. And for Organs in particular, I said they were not to be accounted popish, for S. *Ambrose* and S. *Austine* commended the use of them in the Church in their time, & at this day the protestants use them both in the low Countries, and in *England*; and for the Pope he hath none in his Chappell: yet his Majesty hath in his, as his predecessors had before him. Howsoever I am sure that no man can testifie that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull, and of good use both in the Kings Chappell, Cathedrall Churches, Colledges, and elsewhere.

The law forbiddeth them, for the Act of Parliament forbiddeth any to use any other forme, or manner of Prayer, Service, or Sa-

M. Whi

craments; then is there expressed.

Featley. I deny your argument, and my reason is, an Organ is no manner or forme of singing, or service, but a meere instrument wherewith we stir up our affections, the more to praise God, and sing more tunable, and delightfully. As a sword is no forme or manner of fighting, a toole is no forme or manner of working, a knife is no forme or manner of cutting: so neither is an Organ, Lute, or Harp, any forme or manner of singing, or praysing God, but an instrument onely, wherewith we pray or praise, or sing more melodiously & gracefully; & sith it is evident, that no Organ or other musicall instruments are any types of Christ, or parts of the abrogated Law of *Moses*: I am yet to learne, why we may not as lawfully use Organs in our Churches, as King *David* used them in the Temple; *Praise God with the sound of the Trumpet, praise him with the Psaltery and Harpe, praise him with the Timbrell and Pipe; praise him with the stringed instruments and Organs.*

M. White non-plussed the second time.

Ps. 150. 34

» For praying *ex tempore*. I never condemned it absolutely, but contrariwise when I preached at *Lambeth*, upon these words of the Apostle, *The spirit maketh intercession with sighes and groanes which cannot be expressed.* I much pressed the use thereof, especially when according to our Saviours precept, *we retire into our closets, and pray to our Father in secret*; but I found fault with some careless preachers in our dayes, who came into the Pulpit at publike Fasts, and presumed without any premeditation to pray many houres *ex tempore*, in which their prayers they used much Battologie and vaine repetitions against the expresse commandement of our Saviour, & excluded his prayer, which is the perfect pattern of all prayer. The words of my Sermon transcribed *verbatim*, are these. They expunge the Lords prayer, and doe not at all rehearse before or after it their owne, how long soever they make them. Whereas the Reformed Churches generally conclude their prayers, before Sermon with » the Lords prayer, partly in opposition to Papists, who close up » their devotions with an *Ave Maria*, partly to supply all the de» fects and imperfections of their owne: these leave out that sanctified forme of prayer, in which, it being the quintessence of all

prayer,

„ prayer, one drop is more worth, and hath in it more vertue, be-
„ ing powred out in Faith, then an Ocean of their conceived abor-
„ tive prayers, in which they are never out, because indeed never in,
„ neither can they easily make an end, because they never knew how
„ to begin.

For my seldome preaching. Besides ten distinct bookes, and some of them of no small volumne, which I have published in the defence of the Orthodox Protestant Religion, against Atheists, Papists, and Arminians, I have beene a constant preacher in *England*, and in *France*, for these 32 yeares at least. This last yeare I have preached sometimes twice and sometimes thrice in a weeke, though not so often at *Lambeth* as I used to doe, partly by reason of my attendance two moneths at Court, by command of the then Lord Chamberlaine the Earle of *Essex*, partly in regard of a double taske recommended to me, from some Members of the Honourable House of Commons: the former, writing annotations upon all S. *Pauls* Epistles, the latter, an answer to a treatise of a Popish Priest, Intituled, *A safegard from Shipwrack*; the former ready for the Presse; the latter Printed with the approbation of the House. Onely this is true, that I have very seldome or never preached at *Lambeth* Church this yeare in their hearing; for five of them have not beene at *Lambeth* Church at divine prayer these 9 moneths, for which their delinquency, I humbly desire that according to the Statute they may pay their 12d to the poore, for every Sunday and Holyday they have beene absent from their Parish Church.

To this motion White turned h deaf ear 4.

For my two great Livings. They were I confesse good Livings, if I might have my due: but first for rent of houses, and the tenth part of the cleare gaines of Merchants and Artificers (according to the Statute of K. *Edward* the sixt) I never received a peny, and for the land in the Parish, whereof there was wont formerly to be 1000 acres in tillage; there are now not above 120, the Parishioners turning their arable land (the tenth whereof was worth at least 4s per acre) into pasture for cow-keeping, for which I receive according to the custome but 4d per acre, yet out of these I pay to the King, and my Curats, and other charges, 100l *per annum*.

For 2s 9 *per* pound. I never demanded it of any man, nor receive any more from them who live in the greatest, and fairest houses of *Lambeth* (and have not land there) then two pence for their oblation at Easter; so little doth the food of their soules stand them in. Howbeit thus much truth is in the Article, that when the Minsters and Citizens of *London* referred the great difference betweene them concerning Rent of houses to the arbitration of his Majesty, and a proposition was made to all the Suburbs & parts adjoyning, that they should likewise submit all controversies concerning their tithes to his Majesty, for the preventing of litigious suits as well in spirituall Courts, as at common Law, I being sent to, appeared with the rest, and under my hand and seale bound my selfe to stand to his Majesties Order: but the parishioners by the advice of M. *Holbourne*, refused to submit to the same, and so nothing was done.

The fourth Article.

The said Doctor in a Sermon preached the 25 of July, 1641, said, that all those that pull downe the Raile from the Communion Table, or speake against them, and oppose the ceremonies of the Church, are of the seed of the Serpent, and enemies to God.

Answ. I said no such thing, but describing the seed of the Serpent, I said, they were his seed, who did the workes of the Divell, as our Saviour concludeth them to be the children of *Abraham*, who doe the workes of *Abraham*: now the workes of the Divell are all manner of workes of iniquitie, impuritie, or impiety: iniquity, as exaction, extortion, oppression, sacrilege, &c. impurity, as whoredome, adultery, incest, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magistrate, plucking up Pewes and Railes, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead. And for this just reproofe of outrages committed in the Church, I have

good

good warrant, both from the Law of God, and an Ordinance of both Houses of Parliament. The words here alledged by the accuser, I never spake in *terminis, prout jacent*: yet if their testimonies, though not upon Oath, may beare downe my bare negation, let them stand as they doe, there is nothing in them, but may very well be defended. For I speake not of any Popish Ceremonies, but of such Ceremonies as are established by law in our Church, and are no way repugnant to the word of God; those who not ignorantly, but wilfully oppose such rites and Ceremonies, and continue in their opposition to the true Church of God, they are the seed of the Serpent and enemies to God. For Christ commandeth us to hold them for heathens and publicans, who refuse to heare the Church, and he saith, *He who heareth you, heareth me, and he who heareth me, heareth him that sent me*: and the Apostle in the Epistle to the Hebrewes, *Obey them that have the rule over you, & submit your selves, for they watch for your soules as they that must give account, that they may doe it with joy and not with grife, for that is unprofitable for you.*

Mat. 18. 17. Lu. 10. 16.

13. 17.

The fifth Article.

The Doctor said in a Sermon, that bowing at the Name of Iesus was used, till Cartwright that Arch-heretick, and those that followed him opposed it, but Q. Elizabeth crushed Martprelates brood, and put Penry to death, and Udall in prison till he dyed: and because they would not bow their knees, she bowed their backs in the Starchamber. And further said, that the State had sate long and done nothing, but unlesse something be done, wee are all undone; a Fowle that sitteth long and doth not hatch, her egs are addle; and a woman alwayes conceiving and never bringing forth, what comfort can she bee to her husband?

Answ. Concerning *Cartwright*, and *Penry*, &c. and the contents of this whole Article, they are arrowes shot at randome, no time or place is expressed where any such Sermon should be preached by me: and therefore I conceive, under favour of this Honourable Court, that I am not bound to answer them. But I would willing-

ly

ly beare from my accusers, what was the Text upon which I delivered this doctrine, how I divided it, and from what branch or part I made any such inferences, or uses: if they cannot shew this, as I know they cannot; it will evidently appeare that these men came to Church, not as Bees to gather hony, but, as spiders, to suck some juice, which they might turne to poyson.

Yea I will not deny, that in some sermon it is possible, I might inveigh against *Cartwright*, and *Martine Marprelate*, and *Penry*, that Arch-schismaticke, and *Barrow*, and some others of their sect, whereof some were deservedly censured in the Starchamber, and others sentenced to death.

Have you any more to say to this passage?

Nothing, but that to my best remembrance I used not the word Arch-hereticke, but Arch schismaticke; and for the rest, I never heard it till now to be criminall, to alleadge a true story or narration, out of the life of Q. *Elizabeth*, and the Chronicles of *England*.

Here one of the Committee said, *Sir doth the Chronicler of* England, *or the Writer of the life of* Q. Elizabeth, *say, that she bowed downe their backs?*

He doth not say Q. *Elizabeth* bowed downe their backs, but he saith, that she by the Lords of the Starchamber fined them, and imprisoned some of them; and that by her Judges she condemned *Penry* and *Barrow* to death. I spake therefore within compasse, when I said she bowed downe their backes. But whereas it is objected that I should say the State sate long and had done nothing, &c. it is so farre from my common sense, I never uttered any such words. I have by me a copie of that Sermon, wherein the similitudes of a Fowle sitting and never hatching, and of a woman conceiving and never bringing forth, are to be found and read, but nothing to that effect any way. The doctrine was generall, that lawes served to little purpose without execution, or good intentions without actions, for *effectus denominant causas efficientes*, the particular application to the State was not mine, but theirs, and if by the State they meane the Parliament, they deserve the just censure thereof. The very words in that Sermon transcribed out of the Originall

are these: *Dictum Sexti Pompeii, non facta laudantur*, if a Hen sitteth „and never hatch, or a woman be ever breeding and never bring „forth; what profit is by the one, or comfort from the other? „*Habemus senatus consultum sicut gladium in vagina reconditum*, „we have good Laws against Recusants, Brownists, Drunkards, „&c. but these Lawes are like a sword lockt fast in the scabbard, the Magistrate needs will or strength to draw it out; execution is the life of the Law, if something be not done, we are all undone. How soever *dato & non concesso*, if one witnesse in the affirmative must sway more then a hundred in the negative, who yet were present at the sermon, and heard all passages, and remember those very similitudes of a Hen, and of a woman, and yet not these of the State sitting long, let it be so. I confidently affirme, that there is no malignity or offensive matter in the speech, if it be taken with the antecedents & consequents; for *Sextus Pompeius* would very faine have had that very act done, which he spake of to the Pylot, and a Hen that sitteth upon her eggs would hatch them, if it were in her power, and the cause why they come to no good, is in the eggs, because they are addle, not in the Hen; and questionlesse a woman in travaile striveth what she is able, and would with all the veines in her heart be delivered if she could possibly by any meanes: therefore if I had spoken those words (which I never did) for neither I, nor any other man, to my knowledge, calleth the Parliament *the State*, but the assembly of the three estates) the meaning in that place could be no other then this, that by reason of the great distractions in the Kingdome, and divisions betweene the Members of both Houses; though they had sate long and desired nothing more then to settle Church and Commonwealth in Peace: yet little hitherto could be done.

The sixt Article.

When the Doctor was demanded what moneys he would give or lend to the King or Parliament, he used delayes in giving an answer, and at last would doe nothing; and further, being demanded by one of his Parish whether it were good to lend, he answered him, it was not safe for him to give or lend.

Answ. I never denyed to give or lend to the King and Parliament, but it is true, that seeing contrarie commands, both published in Print from His Majesty and the high Court of Parliament; I desired at the first that the Collectors would repaire to the Knights, Ladies, and others of the chiefe ranke of the Parish, and shew me what they gave or lent, which they refused to doe: but when they came a second time unto me, I appoynted them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came unto me, yet certified that I denyed to give or lend, and would have certified also that I dissuaded others, but *M. Clay*, one of the Collectors, struck that clause out, saying, there was no reason to certifie that is from me, which they never heard me speake, but onely another man was said, could affirme as much. To the accusation it selfe, of not lending money, my answer is, that when Colonell *Urrey* was at *Acton*, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne price, demanded the keyes of the great Barne, and had them in their hands for foure dayes, in which time, through the carelesnesse of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned downe to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed

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in the Savoy, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive, that this honourable Committee will hold me excused from any further gift or loane, I being not presently furnished with money, and having no temporal Living, nor Ecclesiasticall Dignitie, Deanery, Archdeaconry, or Prebend.

For that one of the Parish, whom they affirmed I dissuaded from lending to the King and Parliament; I desire that he may be called face to face, in the meane while I offer this Certificate under his owne hand. „ Meeting D. *Featley* about S. *Margarets* Hill, by and by after M. *White*, M. *Goad*, and some others, were appoynted for *Lambeth* Parish, to see what the „ Inhabitants would doe upon the Propositions: after other „ discourse, I demanded of D. *Featley* what he thought of it, he „ replyed, that he thought the businesse would speed the „ worse, because they had made choice of such men as were „ not beloved in our Parish, nor came to our Church: But „ whereas it is reported, that D. *Feately* should dissuade me, or „ any other to my knowledge, it is falsely suggested, for beyond „ my ability I freely lent 38 li.

per me Neariah Mormay.

The seventh Article.

The said D. said in a Sermon, the 4. December, 1642. are not these resisting times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the keyes taken from the Church, and left them in such hands as have loyd them by until they become rustie and of no use, so that Sacriledge, whoredome, Sodomie, Murther, Felony, Pillage, Plunder (and what not) is daily committed without punishment: and is not the whole tenure of the Gospell against that, which is preached almost in every Pulpit in London, who do nothing but cry Arme, Arme; Fight, Fight, Blood, Blood, Battel,

Battel, Battel, Kill, Kill, and they pretend they fight for Religion, and the priviledges of Parliament, and the right of the Subject; but he said, they wise have lost their wisedome, and the physitian his kill, and the remedy is worse then the disease.

D. Featly. *Answ.* To speake nothing of the incoherent Non-sense in this Article, where it is said, the *keyes were taken from the Church, and left them in such hands as have layd them by*: I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church & Common-wealth, by such who made advantage of the present distractions, promising themselves impunity by reason that the keyes of the Church now grew rustie through disuse, & the temporall sword was otherwise imployed. All that I spake in the Sermon here objected was this. There is no Ecclesiasticall Discipline at all exercised for Lay-mens usurping upon the Priests function, and handicrafts mens handling the word with their blacke and impure hands, for preaching Hereticall, Schismaticall, and blasphemous Doctrine, for Adultery, Incest, and filthinesse not to be named, no punishment or Ecclesiasticall censure now inflicted: And the tenure of the Gospell runs thus, *feare God and honour the King*, speake not evill of the Ruler of Gods people, curse him not, no not so much as in thy thought; whereas they publikely in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords anoynted, and compare our Religious and most gracious Soveraigne, my Master,

Quo nihil immensus mitius orbis habet, to wicked Tyrants and persecuters of Gods Saints. The Scripture every where exhorts us to peace and reconciliation, *Revenge not your selves*, but „ give place unto wrath, for vengeance is mine, I will repay it „ saith the Lord; render to no man evill for evill, nor rebuke „ for rebuke: be not overcome of evill, but overcome evill „ with good: seek peace & ensue it, let righteousnesse and peace

kisse

„ kisse each other, O pray for the peace of *Ierusalem*, they shall „ prosper that love it: if it be possible have peace with all men: „ and blessed are the peace-makers, for they shall see God: and „ follow after peace and holinesse, without which no man shall „ see God: but their preaching is nothing but *horrentia martis arma*, Arme, Arme, Kill, Kill, thunder with the Cannon, Plunder, &c. And for the last words pretended to be spoken by me in that Sermon, viz. the wise have lost their wisedome, and the physitian his skill, and the remedy is worse then the disease, they are very unfaithfully related, for I uttered them not positively, but suppositively, and *divisim* not *conjunctim*. The passage transcribed *verbatim* out of the originall is this. „ Though „ divers remedies have beene applyed to the maladies above „ mentioned, yet the remedies have hitherto proved, in the e- „ vent, worse then the diseases; an evident argument that either „ the wise physitians faile in their skill, or the malady is grown „ incurable, or God giveth no blessing to their method of „ curing.

Concerning the witnesses, and the just exceptions to be taken against them, let the testimony under the hand of the Clerke of the peace, and the certificate of the Parish, under the hands of the Churchwardens and Vestry be read; All which I humbly submit to the wisedome and justice of this Honourable Committee, preferring a like petition to that which the Roman Orator tendered for poore *Roscius Amerina*, that you „ would be pleased to afford this cause so noble, gracious and „ equitable a hearing; that my adversaries who daily associate „ themselves with those souldiers, against whom I have strong „ presumptions, that they seeke not onely to deprive me of my „ Living, but my life, may never have cause to glory, *Eum, quem „ militum gladiis non potuerunt, vestris sententiis jugulasse.*

At the next sitting of the Committee on Thursday last being the 23 of this instant moneth of *March*, 1642. M. *white*, whether he thought the other Articles frivolous and of no con-

 sequence

sequence at all, or whether he and the Committee rested satisfied with the answers formerly given, it is not certainly knowne, but on this day he pretermitted diverse of them, instanced only in a branch of the first, and of the fourth, and two of the fift, and one of the sixt, and two of the seuenth; and because the D. denied them all, he called in witnesses to prove them, and required the D. to take legall exceptions against them, if he had any. To prove that the D. should say it was ignorance and blasphemy to speake against the bowing at the Name of Jesus; *John Goad and Ambrose Andrewes* were produced: to prove that he said in a sermon the 25 of *July* 1641, that all that pull downe Railes and oppose the ceremonies of the Church are the seed of the Serpent. *Edward Searles, and Edmond Rayner*, a ship-wright,* commonly called the ancient King, were produced to proue that he called *Cartwright* an arch Heretick, and that the state had sate long and done nothing, and that the keyes were taken from the Church, and laid in such hands as laid them by till they became rusty, & that he inveighed against the *London* Preachers, who do nothing but cry arm, arm, fight, fight, &c. *Thomas Sharpe* and *John Clerke* were produced, who also both testified to the first article concerning bowing at the Name of Jesus. Lastly, to the sixt article only *M. Neariah Morway* was produced.

* Because he said, he was as much the Lords annointed as the King.

When the witnesses appeared, the D. first proposed some interrogatories to them, and after tooke exceptions against them, both in generall, and particular. The interrogatories he propounded to them, by *M. White*, were these; First, at what time the Sermon was preached, which is mentioned in the first Article, and likewise when the Sermon was preached that is mentioned in the fift Article. *Item*, upon what text such sermons were preached, and what they remembred else in those sermons, to which they all could answer nothing. Whereupon the D. desired that the Committee would give no credit to such loose and indefinite testimonies, especially a-

againſt the originall ſermons written in his booke, from which, it is well knowne, he never uſed to vary. This authenticall originall wherein there was no blot, ſcratch, or raſure in the places, to which the Articles had reference, the D. exhibited; but *M. White* would not looke upon it, though in other Courts, and namely the high Commiſſion and Star Chamber, and Councell table, where Sermons have beene queſtioned, the undiſproved originall hath beene alwayes preferred before broken notes taken by ignorant and illiterate men. The exceptions hee tooke againſt the witneſſes in generall, were, that competent witneſſes, eſpecially againſt an eccleſiaſtial perſon & D. of Divinity ought to be men of good ranke & quality, at leaſt without any taint or brand on them, ſuch as are free from all malevolent affections to their paſtors: for the rules of the law concerning witneſſes to be admitted are theſe: *In teſte attendenda, ſtatus, dignitas, fidei puritas, et morum gravitas; item cujus conditionis, cujus opinionis fuerit, et ne forte aliquis contra præfatum paſtorem inimicitias habuerit: Item teſtes abſque ulla infamia aut ſuſpitione aut manifeſta macula eſſe debent.* That the witneſſes here produced are not ſo qualified, I deſire the certificate of the veſtry, under their hands (which I have here to ſhew, and there are divers of the ſaid Veſtry here preſent to make it good) may be read, but *M. White* ſaid, he would take no papers (yet he tooke both the Articles, and other notes, and informations againſt the D. from his adverſaries) nor would permit the D. to read it. The certificate was as followeth: we the pariſhioners of the pariſh of *Lambeth*, doe certifie that *Iohn Goad*, *Ambroſe Andrewes*, alias *Glover*, *Edward Searles*, and *Weſtmall Burrell*, of the ſaid pariſh of *Lambeth*, are diſaffected perſons to the diſcipline and liturgie of the Church of *England* eſtabliſhed by Act of Parliament, have openly depraved the booke of Common Prayer, ſome of them doe not come to the Church at all and ſtand indicted as delinquents at Seſſions and Aſſiſes, and that they

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" are accounted turbulent persons, and sowers of strife and contention.

This certificate being refused, the D. required that the record he had from the Sessions might be read and considered of; this, after *M. Harper* the Church warden had testified before the Committee, that it was subscribed by the hand of the Clerk of the Peace, and that he himselfe saw him write it, was admitted for an evidence: the record followeth.

„ At the generall quarter sessions of this yeare, for the „ county of *Surry*, holden at *Gilford*, on Tuesday next after the „ feast of the translation of *Thomas* the Martyr in the 18 yeare „ of his Majesties raigne that now is. *John Goad* of *Lambeth*, „ *Ambrose Andrewes* of the same, *Edward Searles* of the same, and „ *John Hopkins* of the same, were by the Jury of the high Con„ stables of the County indicted for not repairing to the pa„ rish church of *Lambeth*, to heare divine service and the „ common prayers of the Church, by the space of 12 sundayes, „ but did voluntarily and obstinately absent themselves from „ the same, contrary to the statute in that case provided.

Ita testor Tho. Foster, *clericus pacis Com. Sur.*

1. In particular, I except against *Io. Goad.* That he is a man who stands indicted at the Sessions, *ex record. supr.*

2. That he hath spoken often, as he cannot deny, much in derogation of the booke of Common Prayer, as namely, against diverse passages in the Letany, the crosse in baptisme, and the forme of absolution in the visitation of the sick.

3. That he is a breaker of the Sabbath himselfe, and causeth his servants to worke upon that day, as he did on the 28 of *November* last. To the former two exceptions, *Goad* could answer nothing; but to the last, he said, it was in case only of necessity; but the D replyed it was meere covetousnesse, and no necessity at all, as his neighbour *Andrew Bartlet* an ancient vestry man would testifie against him, whom the D. earnestly desired to be called in, he being ready & waiting in the next room,

but

but hee could not obtaine it of *M. White* to have him called.

Item against *Ambrose Andrewes*.

That he stands indicted as is abovesaid. 1.

That he likewise, as *Goad*, hath spoken much in derogation of the Common Prayer book, and hath not come to the prayers and Sacrament at *Lambeth* these nine months at least, as the Reader, Clerke, and Sexton, and Church-wardens also were ready to testifie. 2.

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister, and once when the D. himselfe preached, spake aloud in his sermon, saying: It is time thou hadst done already, and other such contemptuous and disgracefull words; for which by the statute 1o. *Mariæ* Sess. 2. he is, if it be proved against him by two witnesses, to be committed without baile or mainprise to the Goale; the two witnesses, said the *D.* are here present to testifie it, *Richard Hooke*, & *William Chapman*. but *M. White* would not have them called in. 3.

That when his wife had said before one of the neighbours, that at *Lambeth* Church they had nothing but pottage, and that they must goe to *London* for rostemeat, & that the Church was no better then a barne or stable; and that neighbour reproved her for it, her husband, the said *Ambrose Andrewes*, said, he would iustifie and maintaine what his wife had said. 4.

Item, against *Edward Searles*.

That he stands indicted at the Sessions: *ut supra*. 1.

That he confessed that the cause of their preferring Articles against D. *Featley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said, that if the D. would take off the indictment, the articles against the D. should soone be with-drawne: this is testified by *Tho. Pibus* and another. 2.

That this *Searles* is a Blasphemer of the holy Scripture; saying, 3.

ing, that the old and new Testament were but mans tradition and he would maintaine it before D. *Featley* or any other. This is testified by *William Burnell*, and one *M. Thorogood Burnell* was there present, and once called in; yet *M. White* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon. *Item* against *Edmond Rayner* that he is bound over to the Assises by Sir *John Lenthall* for uttering very disloyall speeches against his Majesty, which I will not defile this paper with, by writing them downe.

Item, against *Clarke*, *Sharpe*, that they are not onely men of very meane ranke and quality, the one being a poore waterman, the other a Cobler; but also that it appeared before the Committee that they understood not the points of the Sermon, they testified unto; for when they were asked by the D. what difference there was betweene bowing *in* or *at* the Name of Jesus, and *to* the name of Jesus, and whether it were not as lawfull to bow to the sound or syllables of the Name Jesu, as to the sense, they could answer never a word. And when they testified that the D. called *Cartwright* an Arch-hereticke, and not an Arch-schismatick, and the D. asked what was the difference betweene them, they could say nothing to it; how easily then quoth the D. might you mistake one for the other, sith you know no difference at all betweene them? neither did the witnesses agree among themselves, for one being asked in what yeare or moneth that sermon was preached, wherein it was alleadged that *the State had sate long* and *done nothing*, he confessed he knew not; another said he was sure it was since the Parliament began, one said that he heard the former words, another said that he did not remember whether the D. used the word *State* or no. If such witnesses (quoth the D.) so simple, and illiterate, so foule and obnoxious, known for diverse yeares to be professed enemies to their Pastour and none of them sworne, may be taken against a D. in Divinity, and the evidence of an

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unquestionable copie of his Sermon, and the testimony of hundreds of better rank then these, who were present at all those Sermons, and heard no such passages as are articulated against me, I know no preacher in *England* that can have any security for his living or life. In the close, though the D. very vehemently desired that his witnesses might be called in, to cleare some passages in his Sermon, but especially to make good his exceptions against the witnesses produced against him: yet he could not obtaine the favour, to have so much as one examined on his behalfe, but without any further debate of the cause, the D. by foure onely of the Committee, for no more of the 17 were present, was voted out of his living at *Lambeth*, and one *M. Channell* appoynted to officiate in his stead.

Probatio est innocentiæ nostræ iniquitas vestra, cum damnamur a vobis, a Deo absolvimur. *Tertul. in Apologet.*

After foure of the Committee for plundered Ministers, (making not the fourth part of the whole consisting of seventeene) had voted D. *F.* out of his benefice of *Lambeth*, the report of their order was deferred for two moneths and more, upon what reasons I know not: but *July* 11. *M. White* or some other for him, made the relation ensuing in the House of Commons.

„ Whereas *Daniel Featley*, D. D. *Rector* of the Parish „ Church of *Lambeth*, in the County of *Surrey*, hath not onely „ endeavoured to corrupt his parishioners by his superstitious „ example of bowing towards the East in his Church, and con„ stant bowing at the pronouncing of the Name Jesus, and re„ fusing to give the Sacrament of the Lords Supper to such as „ would not come up to the Rayles and receive it, and by his „ superstitious doctrine, that it is blasphemy and ignorance „ for any to speake against bowing at the Name of Jesus, and „ that they that pulled downe and spake against the Rayles a„ bout the Communion Table, are of the seed of the Serpent, „ and enemies to God; but also hath expressed great malig„ nancy

„ nancy against the Parliament, and the proceedings thereof;
„ saying openly in his preaching, that our *State* had sate long
„ and done nothing, comparing them to a *Fowle* that sitteth long
„ and hatcheth not, whose eggs be addle, and to a woman that
„ alwayes conceiveth and never bringeth forth, who can be no
„ comfort to her husband; and hath not onely not given or lent
„ to the present necessary preservation of the Kingdome, but
„ declared to others that it is not safe to give or lend to the
„ Parliament, and hath openly preached that these are *resisting*
„ times, and that the keyes are taken from the Church, and left
„ in such hands as have layd them by till they be rustie, and
„ that the whole tenure of the Gospell is against that which is
„ preached commonly in *London*, where Arme, Arme, Blood,
„ Blood, Fight, Fight, is commonly preached; and they pre-
„ tend they fight for Religion, and priviledge of Parliament,
„ and the liberty of the Subjects, but the wise have lost their
„ wisedome, and the physitian his skill, and the cure is worse
„ than the disease. All which the Commons in Parliament
„ assembled, taking into consideration, for the provision of a
„ Godly, Learned, and Orthodox Divine for the said Parish,
„ and for fit maintenance for such an one, doe Order, that the
„ said Church and the profits thereof, be forthwith Seque-
„ stred, &c.

Die Martis, 11 Iulii, 1643.

„ The Order for sequestring the Parsonage of *Lambeth* from
„ D. *Featley*, being put to the question; It was resolved nega-
„ tively.

H. Elsinge, Cler. Parl. D. Com.

Notwithstanding this resolution of the house of Commons, in justification of Dr. *F.* a substitute of M. *whites* of *Dorchester*, who beares his character in his *name*, stretched his *Chevarel* conscience so farre, that to gratifie some Schismaticall Separatists at *Lambeth*, read a Paper upon the 9. of *November* last,

last, in the Parish Church of *Lambeth* on the Lords day, in which D. *F.* is charged with the Articles above mentioned, formally *in terminis* (which were rejected by the house of Commons, as partly idle and frivolous, partly false and scandalous, and the D. cleared and acquitted of them all) and they made the ground of the sentence of Sequestration, pronounced against him *September* 29. Now sith a Judge cannot justly pronounce different sentences, and give divers judgements upon the selfe *same evidence*, neither is it possible after a cause is fully informed and sentenced, that the same party should be both guilty, and not guilty of the same Delinquencies *numero*; And forasmuch as the sentence above mentioned, whereby the D. is cleared, acquitted, and absolved, is upon Record, and may be seene by any who shall search for it, in the authenticall Register of the Acts of the house of Commons: It followeth necessarily and unavoydably, that D. *F.* not onely remaineth still *Rector* of *Lambeth* (as he is styled in the very forme of Sequestration) but also standeth *rectus in curia*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is answered above: It was no Letter but an unsealed note drawne from D. *F.* by a wile, it discovers no secrets at all, nor layes any imputation upon the Assembly or Parliament, and is so farre from containing any offensive matter, or subject to any just exception or censure; that the close Committee who exactly perused it, and tooke a Copy of it, sent the true originall to the Primate of *Armagh* at *Oxon*, who hath it in his keeping.

See the Gentle Lash.

The Doctors Manifesto and CHALLENGE.

WHereas a false and scandalous report is *bruited* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *new Reformation*; that I, who have preached and Printed so much against Popery heretofore, now in my old dayes being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish bookes in my study. And because I have learned from the mouth of S. *Ierome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *injustissime judicato justissime judicaturo*: yet, that in *suspitione hæreseos neminem oportet silere*, that no man ought to be silent when he is charged with Heresie. I have thought fit to make knowne to all whom it may concerne, that being chosen Provost of *Chelsey* Colledge, I have under the broad Seale of *England*, a Warrant to buy, have, and keepe, all manner of popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them; and for my judgement and resolution in poynt of Religion. I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and Printed, against the errors, heresies, Idolatry, and manifold superstitions of the Romish church, is the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entred*

upon

upon the labours of many worthy Divines, and *reaped their harvest*, doe in their *owne Pulpits*, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church Hierarchy or booke of Common Prayer, or any way oppose or impugne the new intended* Reformation, *both in doctrine and discipline of the Church of England?* I doe here protest, that I doe and will maintaine by disputation or writing, against any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the yeare of our Lord, 1562. by both houses of Convocation, and ratified by Q. *Elizabeth*, need no alteration at all, but onely an Orthodox explication in some ambiguous phrases, and a vindication against false aspersions. 1.

Secondly, that the Discipline of the Church of *England*, established by many lawes and Acts of Parliament; that is, the government by Bishops (removing all late innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly, ancient, and *Apostolicall Institution*. 2.

Thirdly, that there ought to be a *set forme* of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly Printed, with all the Psalmes, Chapters, and allegations out of the old and new Testament, according to the last translation) is the most compleat, perfect, and exact Liturgie now extant in the Christian world. 3

DANIEL FEATLEY.

FINIS.